[24] club — a gesture of resignation, — when it is presented to him, but is less likely to do so if taken by surprise.

The second favourite is the discussions usually become the cream of the chosen laigwanas, but there is no definite appointment or installation ceremony.

It appears that there is no laigwanas of the whole age until all sections and areas meet together for the cosmic ceremony. Then one man is singled out to be head laigwanas of the age in respect of all sections attending the ceremony. Thus at the time of writing Lumbin is nominally the head of all the Kimale of Mailan, Kiteru, Lariakitok, Engarukia, Sekki and Sayonget sections. But except when all meet together, he carries little weight in any but his own section. He does not appear to keep in touch with his (nominal) subordinates in other sections, nor even with the leading laigwanak of the Mailan of other areas, — Mandoi, Ngarangoro and Pukumbu — which are thus, in respect of the Kimale age, practically separate sections. Lumbin claims, however, that a deputation from the Laiyonik of Lariakitok came to consult him about their standing dance, but he took no decision, and referred them to the kanum, the ceremonial head of the age, at Mandoi.

The relations between the senior laigwanas of an area and his juniors are only important when all are concerned in a common matter. In most affairs, even a sub-area has a laigwanas of its own, is only as an independent unit. It will send its own deputation to the laiken, and perform its own local ceremonies. But when an occasion arises when the whole area are to concert, e.g. payment of ngakuni cattle or assembly to greet a visiting laiken, the senior man takes precedence. But the relations between the laigwanas, his escort, and the ingidin in any particular sub-area are much more close. The laigwanas should take no important decision except in the presence of his escort, whose duty it is to prevent him from taking any rash step. The ingidin also play a large part in local politics, for it is their duty to depose an unsatisfactory laigwanas, or to choose a successor in one who has resigned. But there is no definite office of ingidinin. As Whitehouse says " . . . they are those who have shown ability and strength [25] of character during the many debates . . . " For this reason they are not necessarily confined to the first batch of initiates in any age. For amongst those circumcised later, youths of ability and strength of character are bound to emerge who will be taken into the confidence of their seniors and so come to rank as ingidin.

This process of strong characters emerging after the age has been formed continues during eldorhood. In areas recently opened to settlement, as for instance Longido, elders will emerge as leaders who are in effect laigwanak or ingidin, though lacking the title. It appears that once a laigwanas has reached eldorhood he cannot thereafter be deposed. But a forceful character who is desirous of undertaking the work may in effect deprive the laigwanas of his position, and the Masai are, in fact, glad to accept anyone who is willing to undertake by no means always popular duties.